

## PRINCIPLES OF THE REFORMATION.

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### NO. II.—DOCTRINE OF ELECTION.

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At my ordination, by HENRY Bishop of Exeter, I solemnly promised to maintain, as much as lieth in me, quietness, peace and love among all Christian people. But I made also another promise: to be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines. In these two promises, I have seen somewhat of a "divided duty;" and the result has been, that I have not cared to publish sermons on doctrine, preached in Holy Trinity Church.

But the time has now come, when, in consequence of a slanderous attack made on us, I have resolved to publish, on my own responsibility alone, the substance of my teaching, in order that our Canadian Churchmen may judge for themselves whether we are unfaithful to the pure and reformed Branch of the Universal Church. I shall select such topics as are in dispute; and if I do not publish the whole of what I have taught, I hope my fellow Christians of the Church Association and of the *Christian Guardian*, will believe me when I say, that the cost is the only reason. I am willing to submit my whole teaching to the judgment of a competent tribunal, and if I am publicly convicted of teaching anything contrary to God's Holy Word, *as interpreted in the Prayer Book*, I am ready to resign my office. Let us begin with one disputed doctrine, that of Election. In October, 1870, I taught our people from Romans viii. 30. I said the faults of bitterness, and narrow-minded spiritual pride, belong to all schools of religious thought among us, and *more especially* to the Calvinistic school. But as all Christians believe a doctrine of Election, the question resolves itself into another: viz. what is the meaning of Election? Now, there are three theories upon it.